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ΜΕΤΑΝΟΕΩ AND ΜΕΤΑΜΕΛΕΙ
IN GREEK LITERATURE UNTIL 100 A.D., INCLUDING DISCUSSION OF THEIR COGNATES AND OF THEIR HEBREW EQUIVALENTS

A DISSERTATION

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND LITERATURE IN CANDIDACY FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

(DEPARTMENT OF BIBLICAL AND PATRISTIC GREEK)

BY
EFFIE FREEMAN THOMPSON

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PREFATORY NOTE

The purpose of this investigation is to determine historically the meaning in the New Testament of Μετανοέω and Μεταμέλει and their cognates.

The approximate date, 100 A. D., is arbitrarily chosen to mark the limit of the study, which is meant to include all of the New Testament instances although some may be later than 100 A. D., and to exclude all other Christian writings although there are in the latter a few instances which are several years earlier than 100 A. D.

Diligent search has been made for all the instances of the words under consideration, with a view to including all the works of all the known authors in each period.

A large number of lexicons and concordances, general and special, have been consulted. But in the case of many authors, as Plutarch, Philo, Josephus, and a considerable number of classical writers, all their extant works have been perused by the writer, either because there were no concordances published or because those existing were found on being tested to be incomplete.

All the passages thus found were translated and studied with enough of the context to determine the meaning of the word, and the results thus reached were compared with a view to determining the range of usage of each word in each period. The meanings thus ascertained are exhibited in the analyses of meanings, a full list of examples being given under each meaning. *Spurious passages and meanings based on them are inclosed in brackets.* Considerations of expense prevented, what would otherwise have been desirable, the printing in full of all the passages collected. After each group of cognate words in each period, a few examples are printed under the title "Illustrative Examples," each such example being indicated in the analyses by a figure in brackets corresponding to the number which the example bears in the list of Illustrative Examples.

I am indebted to Dr. Ernest D. Burton for suggesting this subject and for most valuable help in the development of it, and to Mr. Martin Sprengling for suggestions made in his reading of the proof.

EFFIE FREEMAN THOMPSON

CHICAGO, JUNE, 1907

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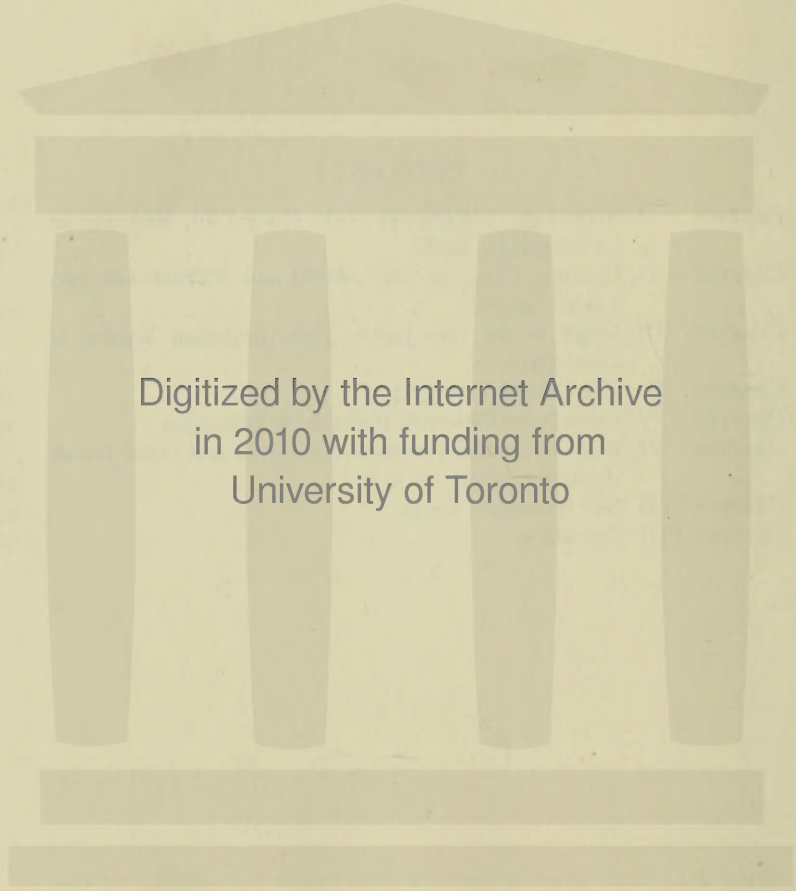
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CHAPTER I

ETYMOLOGY: SIGNIFICANCE OF THE ROOTS ΓΝΟ, ΜΕΛ, AND OF THE PREPOSITION ΜΕΤΑ

The root of νοέω appears in Sanskrit as ǵñā *to know*, and in Greek as γνο. γνο appears with ε added in stem of Aeolic γνοέω and Attic ἀμφιγνοέω. Later forms drop γ of this stem, hence νοε. νοέω signifies: (1) To perceive; (2) To think, to consider, to have an opinion; (3) To plan, to purpose, to decide.

μετά appears in Sanskrit as mithás, *with, alternately, turn about.* μετά in composition signifies with, after, reversely, differently.

Hence μετανοέω means, (1) To perceive afterward; (2) To think or consider afterward, to think differently, to form a different opinion; (3) To plan differently, to change one's purpose or decision.

The root of μέλω appears in Sanskrit as smar, *to think*, and in Greek as μερ or μελ. Greater force is required to produce the sound of ρ than the sound of λ. ρ and λ are almost equivalent. μέλω, Med. μέλομαι, is used in both voices: (1) In a neuter sense, to be an object of thought or care; (2) In an active sence, to care for, to take an interest in.

Hence μεταμέλει signifies: (1) It is an object of thought or care afterward; (2) It is an object of different thought or care. μεταμέλομαι signifies: I think or feel differently.

CHAPTER II

CLASSICAL USAGE OF METANOEΩ AND METAMEAEI AND THEIR COGNATES

I. *Usage of μετανοέω.*—An examination of all the instances in which μετανοέω occurs shows that μετανοέω in the classical period is purely an intellectual term and follows closely its etymological meaning, *to think over again*, or *to think differently*. The usage in this period may be tabulated as follows:

1. To think over again, or consider afterward: Epich. 131 [1]; Ant. 120. 28; 140. 17; Xen. *Hell.* 1. 7. 19; Plat. *Euthyd.* 279 C.

2. To change one's opinion: Xen. *Cyr.* 1. 1. 3 [2].

[To change one's decision: Dem. *Aristog.* II. 805.]

II. *Usage of μετάνοια.*—Investigation of the instances of μετάνοια shows that it follows closely the thought expressed in μετανοέω and indicates *a thinking again* or *a thinking differently*. In the noun, however, while the term itself is primarily intellectual, there is apparently implied in it a change of feeling. These facts lead to the following classification of meaning:

1. Reconsideration: Ant. 120. 29.

2. A change of mind, apparently involving change of thought and feeling: [Hom. *Batrach.* 70]; Thuc. 3. 36. 4; [Xen. *Ep.* 1. 7]; Soph. *Elec.* 581; Phil. *Frag.* 105 [3]; Menand. *Gnom. Monost.* 91.

ILLUSTRATIVE EXAMPLES

[1] Epich. 131: The wise man should *think* beforehand and not *afterward* (μετανοεῖν).

[2] Xen. *Cyr.* 1. 1. 3: Accordingly, when we thought these things over, we were inclined to come to this opinion about them, that for a mere man it is easier to rule all the other animals than to rule men. But when we reflected that Cyrus had existed, a Persian, who had brought very many men under his sway and very many cities and very many nations, in consequence of this, we were forced to *change our mind* (μετανοεῖν), and think that it might not prove to be among the things impossible or difficult to govern men if one should do it skilfully.

[3] Phil. *Frag.* 105: He who wills to marry is coming to *a change of mind* (μετάνοιαν).

III. *Usage of μεταμέλει.*—In considering the passages in which μεταμέλει occurs it is observed that μεταμέλει retains its etymological meaning viz., *it is an object of care afterward*, or *it is an object of different thought or care*. The verb has the meaning of *causing one to regret*, which is com-

mon to all the instances. While this is the prevailing and radical thought contained in the verb, the context often implies a change of purpose and conduct. This implication of the context shows even this early a tendency to creep into the meaning of the verb itself; so that in a few passages, e. g., Thuc. 3. 4. 4, the meaning of regret seems to be shading into change of purpose.

The feeling rather than the intellect is the potent force and the verb is thus sharply distinguished from μετανοέω, in which the intellect only is operative. Various reasons appear to account for this feeling of regret. The antecedent action is felt to be disadvantageous or morally wrong. Both of these considerations lead to a change of purpose and a corresponding change of conduct, but it is not clear that in this period either of these is inherent in the verb itself. The construction and usage may be indicated as follows:

Μεταμέλει is used in the following impersonal constructions:

1. The action regretted is in the nominative and the person is in the dative.

2. The action regretted is expressed by a participle agreeing with the dative of person.

3. The action regretted is not expressed, the verb being used absolutely. The person is in the dative.

4. The action regretted is in the genitive and the person is in the dative (Lys. 186. 12; Xen. *Cyr.* 5. 1. 22).

5. The action regretted is expressed by a clause introduced by ὅτι and the person is in the dative (Xen. *Cyr.* 5. 3. 6).

6. The action regretted is expressed by a neuter participle and the person is in the dative (Hdt. 6. 63; 9. 1).

7. The action regretted is expressed by ἐν with the dative (Plat. *Prot.* 356 D).

8. The person is in the dative with ἔστι (Ant. 140. 33).

The meaning of μεταμέλει is: to cause one to regret antecedent action. (*a*) The context implies that the action was not advantageous. Aesch. *Eum.* 771; Hdt. 3. 140 [4]; 4. 203; 6. 63; 9. 89; Ar. *Nub.* 1114; *Pax* 1315; Xen. *Anab.* 1. 6. 7; 5. 6. 36; 7. 1. 5; 7. 1. 34; *Cyr.* 5. 1.22; 5. 3. 6; 8. 3. 32; *De re eques.* 6. 13; Isocr. 382 C; Plat. *Phaedo* 113 E; [Ep. II. 314 B]; [Demod. 382 D]; Dem. 358. (*b*) The context implies that the action was regarded as morally wrong. Ant. 140. 18 *bis;* Ar. *Plut.* 358; Xen. *Hell.* 1. 7. 27; *Mem.* 1. 1. 4; *Conv.* 4. 48; *Anab.* 2. 6. 9; Isocr. 383 B. (*c*) The context implies a change of purpose and conduct (1) because the antecedent action was not advantageous: Hdt. 1. 130; 3. 36; 7. 54; 9. 1;

Ant. 140. 33; Thuc. 2. 61. 2 [5]; 3. 4. 4; Lys. 186. 12; Plat. *Phaedr.* 231 A; *Prot.* 356 D; *Gorg.* 471 B; Andoc. *Mys.* 149; [Dem. *Aristog.* II. 803]. (2) because the past action was morally wrong: Lys. 97. 7; Xen. *Hell.* 1. 7. 35; Isocr. 87 A; 314 B; 360 D; 375 A; 375 C; 385 B; Plat. *Apol.* 38 E.

IV. *Usage of* μεταμέλομαι.—The instances of μεταμέλομαι exhibit the same meanings as those found under μεταμέλει, the thought being expressed in the former verb by the personal and middle or passive form, and in the latter by the impersonal and active form. The construction and usage may be indicated as follows:

Μεταμέλομαι is used in the personal construction as follows:

1. The person is the subject of the verb and the object is (*a*) not expressed, the verb being used absolutely; (*b*) expressed by a participle agreeing with the subject of the verb; (*c*) expressed by a clause introduced by ὅτι.

2. The verb is used in the participial form agreeing with the noun or pronoun supplied from the context which represents (*a*) the person; or (*b*) the object.

The meaning of μεταμέλομαι is: to regret antecedent action. (*a*) The context implies that it was not advantageous: Thuc. 4. 27. 2; Xen. *Mem.* 2. 6. 23 [6]. (*b*) The context implies a change of purpose and subsequent conduct, (1) because the antecedent action was not advantageous: Hdt. 3. 36. 5; Thuc. 5. 14. 2; 5. 35. 4; 7. 50. 3; 8. 92. 10; Arist. *Eth.* 3. 1. 13; (2) because the antecedent action was regarded as morally wrong: Xen. *Cyr.* 4. 6. 5.

V. *Usage of* μεταμέλεια.—In all the instances, μεταμέλεια has the same underlying idea, viz., the sensibility is affected unpleasantly, sorrow is experienced. This is manifested in two ways: (1) In regret for one's own past action; (2) In a change of opinion based on either experience of suffering unforeseen, e. g., Eur. *Frag.* 1065; or on awakening to the injustice of the antecedent action, e. g., Thuc. 3. 37. 1. Hence the following analysis of meanings:

1. Regret for one's own past action: Thuc. 1. 34. 3; Xen. *Hipparch.* 8. 11; *Cyr.* 5. 3. 7 *bis;* Plat. *Laws* 727 C [7]; 866 E; *Rep.* 577 E; Arist. *Eth.* 3. 1. 13 *bis;* 3. 1. 19; Menand. *Frag.* 153 *bis.*

2. Change of opinion and feeling (exceptional usage): Thuc. 3. 37. 1; Eur. *Frag.* 1065 (48) [8].

ILLUSTRATIVE EXAMPLES

[4] Hdt. 3. 140: In return for these things, I give you gold and silver without measure, that you may never *regret* (μεταμελήσῃ) that you have done kindness to Darius, the son of Hystaspes.

[5] Thuc. 2. 61. 2: And the Mytileneans, after they had obtained a cessation of hostilities, sent to Athens one of the men who had accused them and who now *regretted* it (μετέμελεν), with others to see if they could by any means persuade them to return their ships.

REMARK.—Μεταμέλει may mean regret or change of purpose, since the man had changed to the side of the Mytileneans. The general usage favors the former. This passage shows the tendency of μεταμέλει to include in itself what is commonly in this period clearly an implication of the context, viz., change of purpose.

[6] Xen. *Mem.* 2. 6. 23: And they are able not only to settle a dispute harmlessly, but also to be of advantage to one another and to prevent anger from advancing to that which will be a matter of *regret* (μεταμελησόμενον).

[7] Plat. *Laws* 727 C: Whenever he indulges in pleasures contrary to the word and approval of the legislator, in that instance he in no way honors her (the soul), but dishonors her and fills her with evils and *regret* (μεταμελείας).

[8] Eur. *Frag.* 1065: Old age, thou holdest forth such hope of pleasure that every man desires to come to thee; but upon making a trial of thee he experiences a *change of feeling* (μεταμέλειαν), on the ground that there is no worse period in mortal life.

REMARK.—Μεταμέλεια here indicates a change of feeling, but not regret for past action, which is an exceptional usage.

CHAPTER III

USAGE IN THE NON-JEWISH POST-ARISTOTELIAN WRITERS TO ABOUT 100 A. D.

I. *Usage of* μετανοέω.—The passages containing μετανοέω show that μετανοέω does not hold to its classical meaning, to change one's opinion, since there is no instance of such purely intellectual action. The change is that of feeling or will. The instances embrace: (1) Those in which regret seems the fundamental idea. The reason of it is shown to be the disadvantage of the antecedent action; (2) Those in which change of purpose seems to be the fundamental idea. The causes bringing about this change are either the disadvantage of the antecedent action or the moral evil of it or of the antecedent purpose. The latter is not inherent in the verb itself, but only implied in the context; (2) sometimes includes (1) and (1) sometimes seems to necessitate (2). Hence the following tabulation of construction and usage. The construction of μετανοέω is as follows:

1. The action regretted is expressed by an aorist participle agreeing with the subject: Plut. 748. *Phoc.* 14.

2. The action regretted is expressed by a perfect participle, agreeing with the subject: Plut. 549. *Crass.* 11.

3. The action regretted is expressed by a genitive, modified by a perfect passive participle: Plut. 583. *Eumen.* 2.

4. The action regretted is expressed by a neuter participle in the dative: Plut. 803 *a*. *Agis.* 19 *a*.

5. The action regretted is expressed by ἐπί with neuter participle in the dative: Plut. 803 *b*. *Agis* 19 *b*.

6. The action regretted is expressed by περί and a neuter participle: Plut. 1055. *Gal.* 6.

The following presents the usage in respect to meaning:

1. To regret an antecedent action. The context implies that such action was not advantageous: Plut. 549. *Crass.* 11; 583. *Eumen.* 2 [9]; 748. *Phoc.* 14; 803. *Agis* 19 *bis;* 915. *Demet.* 52; 1023. *Artax.* 24. *Mor.* 10 F.

2. To change one's purpose: (*a*) To change a purpose which has hitherto controlled action. (1) The context implies that the past action was not advantageous: Polyb. 23. 12 (24:8); Dio. Sic. 1. 67. 5 [10]; Plut. 1055. *Gal.* 6; *Mor.* 37 E; 163 F; 1128 E. (2) The context implies that the past action was morally wrong: Plut. 135. *Camill.* 12 (also under 2. (1));

143. *Camill.* 29; *Mor.* 27 A; 74 C; 1128 D. (*b*) To change a purpose which has not been executed. The context implies that the past purpose was morally wrong: Plut. *Mor.* 26 D [11].

II. *Usage of* μετάνοια.—The meanings of the noun are closely analogous with those of the verb and may be represented by the following analysis:

1. Regret for antecedent action. (*a*) The context implies that the action was not advantageous: Plut. 157. *Per.* 10 [12]; 238. *Timol.* 6; 277. *Comp. Timol. cum Paul. Em.* 2; *Mor.* 155 C, 961 D, 1092 E. (*b*) The context implies that the action was morally wrong: Plut. 428. *Cai. Mar.* 39.

2. Change of purpose. (*a*) The context implies that the past action was not advantageous: Plut. 149. *Camill.* 38; 410. *Cai. Mar.* 10; 670. *Alex.* 11; Polyb. 4. 66. 7 [13]; 18. 16. 7. (*b*) The context implies that the past action was morally wrong: Plut. 926. *Ant.* 24; *Mor.* 56 A, 68 F [14], 712 C.

ILLUSTRATIVE EXAMPLES

[9] Plut. 583. *Eumen.* 2: He (Alexander) neither accused Eumenes nor accepted the money; but ordered his servants to make a fire in the tent of Eumenes, for he wished to catch him in his falsehood, when his valuables should be taken out. But before that could be done, the tent was consumed, and Alexander *regretted* (μετενόησε) the destruction of his papers.

[10] Dio. Sic. 1. 67. 5: And when they were proceeding along the Nile and were passing by the borders of Egypt, he entreated them to *change their purpose* (μετανοῆσαι); and he also reminded them of their temples, their native regions, their wives and children.

[11] Plut. *Mor.* 26 D: And since he was more vexed by this, he drew his sword, intending to kill him, which design was not right, either according to that which is morally beautiful or according to that which is expedient. Then afterward *changing his purpose* (μετανοήσας), he put back his sword into the sheath and did not disobey the command of Athena, which was both right and virtuous; because, while he was unable to put an end to his anger altogether, yet under the influence of reason, he reduced it and brought it under control, before it accomplished the fatal deed.

[12] Plut. 157. *Per.* 10: And there fell all the friends of Cimon without distinction who were accused by Pericles of being in the Lacedaemonian interest; and a strong *regret* (μετάνοια) and longing for Cimon took possession of the Athenians.

[13] Polyb. 4. 66. 7: When the Dardanians heard from some Thracian deserters of the approach of Philip, they were terrified and instantly dismissed the army. . . . . When Philip learned of the *change of purpose* (μετάνοιαν) on the part of the Dardanians, he sent home all the Macedonians.

[14] Plut. *Mor.* 68 F: But when misfortune overthrows and takes away their

arrogance, there is present in these acts that which admonishes and causes a *change of purpose* (μετάνοιαν).

III. *Usage of* μεταμέλει.—From a consideration of the passages in which this verb occurs, it is evident that μεταμέλει holds strictly to its etymological and common classical meaning as follows: To cause one to regret a past action. (1) The context implies that the action was not advantageous: Plut. 320. *Aris.* 4; *Mor.* 125 D *bis* [15]. (2) The context implies that the action was morally wrong: Plut. 1020. *Artax.* 18.

IV. *Usage of* μεταμέλομαι.—In considering the passages under this verb it is evident that μεταμέλομαι in many instances retains its classical meaning, viz., to regret. This regret is either of one's own action or of that of another. The context often implies a change of purpose. There is a marked tendency in this period for this contextual implication to be incorporated into the verb itself, giving rise to three classes of passages: (1) those in which only regret is expressed by the verb; (2) those in which it is difficult to determine whether regret or change of purpose is the dominant force of the verb; (3) those in which change of purpose seems the prevailing idea. Several passages show that there is a distinct moral implication in the context but that it is not inherent in the verb itself. The usage is further exhibited in the following analysis:

1. To regret one's own past action. (*a*) The context implies that the action was not advantageous: Dio. Sic. 15. 9. 4; 17. 42. 6; Plut. 219. *Coriol.* 13; 223. *Coriol.* 20; 341. *Cato Maj.* 9 [16]; 527. *Nic.* 7; 880. *Cic.* 38; *Mor.* 178 E; 549 C. (*b*) The context implies that the action was morally wrong: Plut. 681. *Alex.* 30; *Mor.* 5 A, 1101 D.

2. To change one's purpose. (*a*) The context implies that the past action was not advantageous: Polyb. 4. 50. 6 [17]; 24. 9 (25. 5) [18]; Dio. Sic. 19. 75; Plut. 238. *Timol.* 6; 762. *Cato Min.* 7 [19]; *Mor.* 196 C. (*b*) The context implies that the past action was morally wrong: Plut. 234. *Comp. Alcib. cum Coriol.* 2; 235. *Comp. Alcib. cum Coriol.* 4; Plut. *Mor.* 55 C.

3. To regret another's action. (*a*) The context implies that the action was not advantageous: Dio. Sic. 19. 102; Plut. 855. *Dem.* 21 [20]; (*b*) the context implies that the action was morally wrong: Plut. 1019. *Artax.* 17.

V. *Usage of* μεταμέλεια.—The instances of μεταμέλεια in this period show that while the etymological and classical meaning appears in some cases, this distinctive meaning is not uniformly retained, but change of purpose and even one instance of change of opinion appear. Hence the following analysis:

1. Regret of past action. (*a*) The context implies that the action was

not advantageous: Plut. 341. *Cato Maj.* 9; (*b*) the context implies that the action was morally wrong: Plut. 489. *Cim.* 17.

2. Change of opinion: Plut. *Mor.* 77 D [21].

3. Change of purpose. (*a*) The context implies that the past action was not advantageous: Polyb. 1. 39. 14; 2. 53. 6 [22]; (*b*) the context implies that the past action was morally wrong: Plut. *Mor.* 592 B.

ILLUSTRATIVE EXAMPLES

[15] Plut. *Mor.* 125 D *bis:* Just as Simonides said that he never *regretted* (μεταμεληῆσαι) that he had kept silent but very often that he had spoken, so we have not *regretted* (μετεμέλησεν) that we refused a rich dish or that we drank water instead of Falernian.

[16] Plut. 341. *Cato Maj.* 9: And he himself *regretted* (μεταμεληθῆναι) three occasions of regret during his life. One was his having intrusted a secret to a woman; another was his having sailed where it was possible to go by land; and a third was his remaining one day without making his will.

[17] Polyb. 4. 50. 6: The commander tried the Byzantines whether they might possibly *change their purpose* (μεταμέλοιντο) when they were terrified in war. (The context shows that he wanted to frighten the Byzantines into stopping the war.)

[18] Polyb. 24. 9: Those from Pharnaces are at variance in every respect, and are not holding to the agreements but are always seeking something additional and are *changing their minds* (μεταμελομένων).

[19] Plut. 762. *Cato Min.* 7: When he thought it was time for him to marry, ... he became engaged to Lepida, who before had been espoused to Scipio Metellus; but Scipio had afterward given her up and the engagement having been broken, she was free. But Scipio *having changed his mind* (μεταμεληθεὶς) again before the marriage, and having made every arrangement, took the maiden in marriage.

[20] Plut. 855. *Dem.* 21: On the contrary, by conferring especial respect and honor upon their counselor, they showed that they did not *regret* (μεταμέλεσθαι) what had been planned by him.

[21] Plut. *Mor.* 77 D: Which gives light to philosophy and clearness from difficulty and error and *change of views* (μεταμελειῶν) which those who attempt to philosophize at first encounter.

[22] Polyb. 2. 53. 6: And since the Argives zealously warded him off in accordance with their *change of purpose* (μεταμελειας), ... he returned to Sparta.

CHAPTER IV

THE HEBREW VERB נחם

The Niphal of נחם is the only verb-stem which is translated by the Septuagint *μετανοέω* and *μεταμέλομαι*. The verb שוב, which is frequently used to denote change of purpose, or the turning away of the heart from evil to good, is not translated by either of the Greek verbs under consideration, and hence is not included in this discussion.

The etymological meaning of נחם, viz., *to sigh*, appears with greater or less distinctness in all the instances of the Niphal in the Old Testament.

While the meaning of the Hebrew verb נחם corresponds to that of *μεταμέλομαι* and not etymologically to that of *μετανοέω*, we find that it is more often translated by the latter than by the former.

The meanings of נחם may be tabulated as follows:

1. To comfort oneself or to be comforted: Gen. 24:67; 38:12; II Sam. 13:39; Jer. 31:14; Ezek. 14:22; 31:16; 32:31; Ps. 77:2 [**23**].

2. To avenge oneself: Isa. 1:24 [**24**]; 57:6.

3. To regret a past action, (*a*) because the past action was not advantageous: Gen. 6:6; 6:7; Ex. 13:17; I Sam. 15:11 [**25**]; 15:35; (*b*) because of compassion: Judg. 21:6; 21:15; II Sam. 24:16; I Chron. 21:15; Jer. 42:10; Ps. 90:13; 106:45; (*c*) because the past action is viewed as morally wrong: Jer. 8:6; 31:18; Job 42:6.

4. To change a purpose not yet executed, (*a*) from worse to better because of compassion: Ex. 32:12, 14; Judg. 2:18; I Sam. 15:29 *bis* [**26**]; Joel 2:13, 14; Amos 7:3, 6; Jer. 4:28; 15:6; 18:8; 20:16; 26:3, 13, 19; Ezek. 24:14; Ps. 110:4; Jonah 3:9, 10; 4:2; Zech. 8:14; (*b*) from better to worse: Jer. 18:10 [**27**].

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[**23**] Ps. 77:2: My soul refused to be comforted.

[**24**] Isa. 1:24: I will avenge myself of my enemies.

[**25**] I Sam. 15:11: I regret that I have appointed Saul king.

[**26**] I Sam. 15:29 *bis:* The Confidence of Israel will not lie neither will he change his purpose, for he is not a man to change his purpose.

[**27**] Jer. 18:10: Then I will change my purpose in regard to the good with which I said that I would benefit it.

CHAPTER V

USAGE IN THE CANONICAL BOOKS OF THE SEPTUAGINT

I. Μετανοέω and μετάνοια in Septuagint Greek hold to their etymological and classical meaning, *to think over again*, or *to change one's purpose*. Only in one instance does the verb mean *to regret*, and here the meaning may possibly be *to change one's purpose*. The noun occurs but once. The usage, as shown by instances, is as follows:

1. To reconsider: Prov. 24:47 [**28**] or under 3.

2. To change a purpose not yet executed: I Kings 15:29 *bis;* Joel 2: 13, 14; Amos 7:3, 6; Jer. 4:28 [**29**]; 18:8; Prov. 20:19; 24:24; Jonah 3: 9, 10; 4:2; Zech. 8:14. From better to worse: Jer. 18:10.

3. To change a purpose hitherto controlling action: Isa 46:8; Prov. 24:47 or under 1; Jer. 8:6; 38:19 [**30**] or possibly under 4.

4. To regret: a possible meaning in Jer. 38:19.

II. Μετάνοια signifies reconsideration: Prov. 14:15 [**31**].

ILLUSTRATIVE EXAMPLES

[**28**] Prov. 24:47: Afterward I *changed my mind* or *reconsidered* (μετενόησα); I gave heed to receive instruction.

[**29**] Jer. 4:28: Because I have spoken and I will not *change my purpose* (μετανοήσω), I have sworn and I will not turn from it.

[**30**] Jer. 38:19: Because after my captivity, I *changed my purpose* (μετενόησα), and after I understood, I sighed deeply on account of the day of shame.

[**31**] Prov. 14:15: The simple believeth every word, but the wise cometh to a *reconsideration* or *different opinion* (μετάνοιαν).

III. In the greater number of instances, possibly in all, μεταμέλομαι holds to its common classical meaning, *to regret*. The one instance of the noun also shows the meaning of *regret*. Hence the following exhibit of meanings: To regret past action: I Kings 15:35; Jer. 20:16; Prov. 5:11; 25:8 [**32**]; I Chron. 21:15; Ezek. 14:22; Zech. 11:5. The following passages mean *to regret*, or possibly *to change one's purpose*. It is impossible to determine which meaning was intended by the translators, as they may have interpreted all to mean *to regret:* Ex. 13:17; I Chron. 21:15; Ps. 105:45; 109:4.

IV. Μεταμέλεια means regret: Hos. 11:8.

ILLUSTRATIVE EXAMPLE

[**32**] Prov. 25:8: Do not hastily go to battle, in order that you may not *regret* it (μεταμεληθῇς) at the last when your friend puts you to shame.

CHAPTER VI

USAGE IN THE OLD TESTAMENT APOCRYPHA AND OTHER JEWISH WRITINGS TO ABOUT 100 A. D.

I. *Alexandrian usage, including Philo and Wisdom, of* μετανοέω *and* μετάνοια.—There are a few instances in Philo and Wisdom in which μετανοέω and μετάνοια indicate *change of opinion;* there are also in the verb a number of instances in which the meaning is to *regret.*

In the large majority of instances, however, both the verb and the noun have incorporated in them that ethical idea which in previous periods and in some contemporary and subsequent writers is often implied in the context. The change of purpose which is clearly the meaning in these instances is shown to be: (1) moral; (2) from worse to better; (3) not merely external; (4) conduct is included, but the emphasis is on the internal change. Hence the following analyses. Μετανοέω signifies:

1. To change the evil purpose which has previously controlled one's conduct, involving a corresponding change of conduct: Philo I. 77; 129; 139; 274 [**33**]; 561; 569 *bis* [**34**]; 614; II. 5; 54; 160; 247; 248; 250 *bis;* 405 *bis;* 406; 436. Philo I. 283 and *Wisdom* 5:3 may possibly mean, *to change one's opinion.*

2. To regret: Philo II. 107; 441; 590; 595. 42 [**35**]; 595. 43.

Μετάνοια signifies change of evil purpose hitherto governing conduct, involving a corresponding change of conduct: Philo I. 80; 108; 129; 189; 277; 569 *ter;* 597; 614; II. 3; 5 [**36**]; 228; 247; 405; 406 [**37**]; 410; 411; 500; 672; 676; *Wisdom* 11. 23; 12. 10; 12. 19. In Philo I. 260, the noun signifies *change of opinion,* but of an opinion that controls moral action.

ILLUSTRATIVE EXAMPLES

[**33**] Philo I. 274: For we, taking care to have a grateful and reverent attitude toward him, should purify ourselves from evil acts, washing away from our life those [sins] that defile it in words, in appearances, and in deeds. For it is foolish [to say] that it is not lawful to enter into the temple unless one has previously cleansed his body by washing, but that it is lawful for one to attempt to pray and to offer sacrifices with his thought still polluted and defiled. . . . . Shall anyone endure to come near to God, the most pure, when he himself is impure in soul and without the intention to *change his purpose* (μετανοήσειν) in regard to these impurities?

[34] Philo I. 569 *bis:* And the person who is a lover of virtue seeks a goat with reference to his sins, but he does not find it, for as the oracle points out, it has already been burnt. But what is expressed figuratively must be examined. Not to sin at all is characteristic of God, while to *repent* or *to change one's purpose from evil to good* (μετανοεῖν) is characteristic of a wise man. . . . . And the man has lost his reason who, by speaking falsely of the truth, says that he has *changed his purpose* (μετανενοηκέναι) when he is still doing wrong.

[35] Philo II. 595: Moreover, Caius was untrustworthy in his character in other respects also; so that if he rendered any service, he at once *regretted* it (μετανοεῖν), and in such a way sought to make it of no avail as to add greater misery and loss.

[36] Philo II. 5: One ought not to be ignorant of the fact that *change of purpose* (μετάνοια) holds the second place to perfection, just as a change from illness to health is second to a body always free from disease. Therefore the continuous and perfect in virtue stands nearest to divine power; while improvement after some time is a characteristic good of a naturally excellent soul which does not continue in childish things but by thoughts more mature and really manly, it seeks a peaceful stability of soul and strives for it with a vision of the things that are excellent.

REMARK.—The change of purpose here is (*a*) moral; (*b*) from worse to better; (*c*) not merely external; (*d*) conduct may be included but the emphasis is on the internal change.

[37] Philo II. 406: And he has prepared also very excellent directions for *change of purpose* (μετάνοιαν) by which we are taught to alter our way of living, from discord to a change for the better. For he says that this work is not excessively great nor far out of reach, being neither in the highest air nor in the lowest parts of the great sea, thereby making it impossible to attain it; but it is the nearest possible, being in the three members which dwell within us, viz., in the mouth, in the heart, and in the hands by symbols, that is, in words and purposes and deeds; the mouth being the symbol of speech, the heart of purpose, and the hands of deeds in which happiness is possible. For when the mind accords with the words and the actions with the purposes, then life is praiseworthy and perfect. But when these are at variance with one another, life is imperfect and blamable. . . . . For which reason this oracle was given with great propriety and in perfect accordance with what has been said above. "Thou hast this day chosen the Lord to be thy God and the Lord has this day chosen thee to be his people." It is a very beautiful exchange and recompense for this choice on the part of man, thus displaying anxiety to serve God, when God thus without delay takes the suppliant to himself as his own, and goes forth to meet the intentions of the man who in a genuine and sincere spirit of piety and truth hastens to do him service.

REMARK.—Μετάνοια means change of purpose. The context shows that this change is (*a*) moral; (*b*) from worse to better; (*c*) internal; (*d*) necessarily

accompanied by change of conduct, for 'the conduct follows the giving due honor to God as a shadow follows a body in the sun,' and the genuine spirit of piety expresses itself in service to God.

II. *Palestinian usage of* μετανοέω *and* μετάνοια.—In the Palestinian instances, μετανοέω and μετάνοια do not follow the classical usage, but are used to indicate regret and change of purpose. Hence the following analyses. Μετανοέω signifies:

1. To change one's purpose. (*a*) The context implies that past action was not advantageous: Jos. *Ant.* 2. 15. 3 *bis;* 6. 7. 4; 12. 6. 2; *Life* 4. (*b*) The context implies that past action was regarded as morally wrong: Jos. *Ant.* 2. 14. 5; 4. 6. 10; 5. 1. 26; 5. 2. 9; 7. 7. 3; 7. 13. 1; 9. 8. 3; 10. 4. 2; 10. 7. 5; *Life* 22; *War* 4. 3. 14; *Sir.* 17. 24; 48. 15 [38].

2. To regret antecedent action. (*a*) The context implies that it was regarded as morally wrong. Jos. *Ant.* 2. 15. 1; 4. 8. 3; 5. 7. 3; 7. 11. 2; 8. 12. 3; 8. 13. 8; 10. 7. 5 or under 1; (*b*) the context implies that it was not regarded as advantageous. Jos. *Ant.* 6. 13. 6 [39]; 11. 8. 3; *Life* 23.

Μετάνοια signifies:

1. Change of purpose: Jos. *War* 5. 9. 2; *Vs. Ap.* 1. 29; *Life* 66; *Ant.* 2. 3. 1; 3. 1. 5 [40]; 4. 6. 10; 9. 8. 5; 11. 5. 5; *Sir.* 44. 16.

2. Regret for antecedent action, because it was considered morally wrong: Jos. *Ant.* 2. 6. 4; 2. 6. 9; 4. 8. 2; 5. 2. 12 [41]; 7. 2. 2.

ILLUSTRATIVE EXAMPLES

[38] *Sir.* 48. 15: During all these events, the people did not *change their purpose* (μετενόησε), and did not withdraw from their sins.

[39] Jos. *Ant.* 6. 13. 6: And he will not *regret* (μεταν̣οήσει) that he has given to David.

[40] Jos. *Ant.* 3. 1. 5: He calmed them and restrained them from their intention to stone him and turned them to a *change of purpose* (μετάνοιαν) in regard to the things they were about to do.

[41] Jos. *Ant.* 5. 2. 12: And *regret* (μετάνοια) took possession of them for the misfortune of the Benjaminites.

III. *Alexandrian and Palestinian usage of* μεταμέλει, μεταμέλομαι *and* μεταμέλεια.—Μεταμέλει occurs only in Jos. *War* 1. 15. 1 [42], and signifies *regret.*

The instances of μεταμέλομαι exhibit the following meanings:

To regret past action. The context implies that it was not regarded as advantageous. *Sir.* 30. 28; 35. 19 [43]; *I Macc.* 11:10. In Jos. *Ant.* 6. 7. 4. and *Wis.* 19. 2, the verb may indicate either *to regret* or *to change one's purpose.*

A consideration of the passages containing μεταμέλεια shows that it signifies *regret:* Philo II. 66 [**44**]; 248; *Ps. of Sol.* 9. 15; Jos. *War* 4. 3. 14. Exceptional usage: In Philo II. 669 *bis*, the noun clearly means *change of purpose.*

ILLUSTRATIVE EXAMPLES

[**42**] Jos. *War* 1. 15. 1: Because he had heard that Malchus *regretted* (μεταμέλειν) his offenses against Herod.

[**43**] *Sir.* 35. 19: Do nothing without advice, and when you have done it, do not *regret* it (μεταμέλου).

[**44**] Philo II. 66: And the eldest of the brothers who even at the first had opposed the plot of those who were devising it said, "*Regrets* (μεταμέλειαι) are useless in reference to the deeds which have been done."

CHAPTER VII

NEW TESTAMENT USAGE

I. Μετανοέω.—An examination of the instances of μετανοέω shows that (1) the verb is always used of a change of purpose which the context clearly indicates to be moral; (2) this change is from evil to good purpose; (3) it is never identified with, and sometimes clearly distinguished from sorrow or regret; (4) it is never used when the reference is to change of opinion merely; (5) it is always internal, and while it results in external conduct it is sometimes distinguished from the latter and its internal nature emphasized; (6) in some instances, it is a change of the purpose which has hitherto controlled all thoughts, desires, volitions, and actions, in short, the life itself and all its expressions, and so may be called a change of fundamental purpose or primary choice; (7) in some instances, the change is not one which relates to the life as a whole, but to special expressions of it; it is a change of purpose in regard to special sins or deficiencies, or an atomistic change.

The usage may be represented by the following analysis:

1. To change one's fundamental purpose, involving as a necessary consequent a change in one's life: Matt. 3:2; 4:17 [45]; 11:20; 11:21; 12:41; Mark 1:15; 6:12; Luke 10:13; 11:32; 13:3, 5; 15:7 [46], 10; 16:30; Acts 2:38; 3:19; 17:30; 26:20; Rev. 2:5 *bis*.

2. To change one's purpose in regard to special sins or deficiencies: Luke 17:3; 17:4; Acts 8:22 [47]; II Cor. 12:21; Rev. 2:16; 2:21. *bis;* 2:22; 3:3; 3:19; 9:20; 9:21; 16:9; 16:11.

II. Μετάνοια.—The instances of μετάνοια reveal a meaning analogous to that of the verb, and may be expressed by the following analysis:

1. Change of primary choice, involving, as a consequence, a change in life: Matt. 3:8; 3:11; Mark 1:4; Luke 3:3; 3:8 [48]; 5:32; 15:7; 24:47; Acts 5:31; 11:18; 13:24; 19:4; 20:21; 26:20; Rom. 2:4; II Cor. 7:10 [49]; Heb. 6:1; 6:6; 12:17; II Pet. 3:9; II Tim. 2:25.

2. Change of purpose toward special sins, i. e., volitional abandonment of them: II Cor. 7:9.

ILLUSTRATIVE EXAMPLES

[45] Matt. 4:17: *Repent, change your fundamental purpose* (μετανοεῖτε), for the kingdom of heaven is here.

[46] Luke 15:7: I say unto you that thus there will be joy in heaven over one sinner who *repents*, i. e., *changes his primary choice* (μετανοοῦντι).

[47] Acts 8:22: Therefore *repent* of, i. e., *turn thy will away* (μετανόησον) from this thy wickedness, and pray the Lord if perhaps the thought of thy heart may be forgiven thee.

REMARK.—The use of μετανοέω with ἀπό indicates a change of purpose hitherto controlling action.

[48] Luke 3:8: Produce, therefore, fruits appropriate to *repentance*, i. e., *a change of fundamental purpose* (μετανοίας).

REMARK.—This example indicates that μετάνοια does not strictly include outward conduct or reform of life, since this is here referred to as the product of μετάνοια.

[49] II Cor. 7:10: For sorrow which is acceptable to God produces *repentance*, i. e., *a change of primary choice* (μετάνοιαν) not to be regretted which results in salvation.

REMARK.—This passage, including vs. 9, shows that λύπη is not inherent in μετάνοια, but that it produces the latter. It also illustrates that fundamental μετάνοια, when it becomes executive, results in σωτηρία.

III. Μεταμέλομαι.—The instances of this verb show that it retains its etymological and classical meaning, viz., *to regret*. Its occurrences are as follows: Matt. 21:30, 32; 27:3; II Cor. 7:8 *bis* [50]; Heb. 7:21; and the form ἀμεταμέλητον in Rom. 11:29; II Cor. 7:10. In Matt. 21:30 and 32, it is quite possible that the verb has the exceptional meaning *to change one's purpose*.

ILLUSTRATIVE EXAMPLE

[50] II Cor. 7:8 *bis:* Even if I caused you sadness by my letter, I do not *regret* it (μεταμέλομαι), and if I *was on the point of regretting it* (μετεμελόμην), I now rejoice.

CHAPTER VIII

CONCLUSION

I. *Extent to which the distinction of the two verbs is maintained in different periods.*—The investigation of the usage of μετανοέω and μεταμέλει has shown that the distinction between these two verbs with their cognates, as shown by their etymology, is maintained to the following extent:

The authors in the classical period make a uniform and definite distinction, using μετανοέω to mean, *to think afterward*, or *to think differently*, and μεταμέλει, *to cause regret.*

In the non-Jewish post-Aristotelian writers, this distinction is not always maintained. Μετανοέω and μετάνοια are used to indicate *change of purpose* and also *regret.* Μεταμέλει holds to its etymological and classical meaning. Μεταμέλομαι in the majority of cases indicates *regret*, but in a number of instances expresses *change of purpose.* It should be noted, however, that of the latter, only two instances are antecedent to the greater part of the New Testament writings. Μεταμέλεια indicates *regret*, *change of purpose*, and in one case *change of opinion.* In the canonical books of the Septuagint, both μετανοέω and μετάνοια follow the classical usage; likewise μεταμέλομαι and μεταμέλεια.

The Alexandrian usage, including Philo and *Wisdom*, does not maintain the distinction steadfastly. Though generally using μετανοέω and μετάνοια to indicate *change of opinion* and *change of purpose*, and μεταμέλομαι and μεταμέλεια to indicate *regret*, these writers sometimes employ μετανοέω to mean *regret* and in a few cases use μεταμέλεια to indicate *change of purpose.*

The Palestinian writers disregard the distinction in the use of μετανοέω and its cognates, but preserve it in μεταμέλει and its cognates.

The New Testament writers maintain the distinction in that they use μετανοέω and μετάνοια to indicate *change of purpose* and μεταμέλομαι to express *regret.* In two passages, the exceptional meaning of μεταμέλομαι *to change one's purpose* is possible.

II. *Transition under* μετανοέω *from intellectual to volitional and from specific to generic choice.*—There is a development in the meaning of μετανοέω and μετάνοια in two directions:

1. Transition from the intellectual to the volitional sense.

In the classical writers, the verb μετανοέω means *to consider afterward*,

or *to change one's opinion* and is purely intellectual in its content. In the noun μετάνοια we have two meanings: (1) *reconsideration*, which is purely intellectual, and (2) a *change of mind* which involves a change of thought and feeling. Here the facts as they are held in the attention for longer consideration make their impress on the sensibility, but the emphasis is on the intellectual action.

In the non-Jewish post-Aristotelian writers, the emphasis has passed from the intellectual to the emotional and volitional. The past action having been thought of again and thought of differently appears disadvantageous or morally wrong and produces either regret or change of purpose. The intellectual action psychologically antecedent is passed over and the resultant feeling or willing is the point emphasized in this period.

In the canonical books of the Septuagint, there are cases in which the content shows that the verb is purely intellectual; but in the majority of cases, the content shows it to be volitional.

In Alexandrian writers, there are a very few instances in which the term is intellectual in its content; but there are a number in which the action of the feelings is emphasized, and by far the greatest number of instances refer to the action of the will.

In Palestinian writers, there is no instance of the intellectual simply; but there are abundant instances of both the emotional and volitional action.

The New Testament writers in no instance employ the term to express the action solely of either the intellect or of the sensibility, but use it exclusively to indicate the action of the will.

2. Transition from specific to generic choice.

As stated in the preceding topic μετανοέω becomes a volitional term in non-Jewish post-Aristotelian Greek. The purpose which has hitherto controlled action is changed or the purpose which has not yet been executed is changed. The action from which the will has turned consists of specific deeds, or the will addresses itself to inhibiting certain impulses. Life is thought of as made up of impulses and acts, and μετανοέω is used in reference to both. The term is not used to express a change of choice which is so radical in its nature as to affect all the purposes, impulses, and acts during the whole life.

In the canonical books of the Septuagint, the term is used of specific acts or courses of action.

The Palestinian writers use μετανοέω in reference to specific acts.

The Alexandrian writers differ in their use. In *Wisdom*, μετανοέω refers to specific acts. In Philo, μετανοέω refers to change of primary choice. The motive power of life and all its expressions are changed.

The New Testament writers use μετανοέω with reference both to specific and generic choice, but prevailingly with reference to the latter.

III. *The incoming of moral sense.*—The earliest intimation of the moral element is found in the classical period in the case of μετάνοια, where the change of mind follows the discovery that the antecedent action was morally wrong (Thuc. 3. 36. 4). This is, however, a moral implication of the context and is not inherent in the term itself, which throughout the classical writers is not volitional. So, too, in the case of μεταμέλει, the context implies a change of purpose and conduct due to the fact that the antecedent action was morally wrong.

In non-Jewish post-Aristotelian Greek, in both μετανοέω and μεταμέλομαι, the change of purpose is sometimes shown by the context to be due to the realization that the antecedent action was morally wrong. The verbs are both used also without any moral suggestion.

The writers of the canonical books of the Septuagint use a modifying phrase to indicate that from which the will has turned. The term has no moral significance; the action mentioned is not always wrong.

Josephus and *Sirach* often employ μετανοέω where the context imparts to it moral significance. The term without modifying phrase indicates a change of evil purpose which has hitherto controlled action. Josephus, however, does not use the term exclusively in this sense. He often employs it with modifying phrase where the context indicates that expediency rather than moral considerations occasioned the change of purpose.

In Philo and *Wisdom*, μετανοέω and μετάνοια are used without modifying phrase to mean a change of evil purpose which has hitherto controlled action, the term itself conveying moral significance. Μετανοέω, however, is often used to signify regret.

In the New Testament, μετανοέω and μετάνοια are used always with moral signification, sometimes of specific but more often of generic choice.

IV. *Specific character of New Testament usage.*—The use of μετανοέω and μετάνοια in the New Testament exhibits characteristics peculiar to these writings. First, these words are never used to indicate merely intellectual action. Second, they are never used to indicate emotional action. There is no evidence *in the use of the verb* that sorrow is even the antecedent of the change of purpose, still less that it is an element of the act or expressed by the verb as a part of its meaning. The use of the noun, however, shows that sorrow for past sin is involved as antecedent to, but not an element of the act of repentance itself. Third, they are always used to express volitional action. Fourth, they are always moral. Fifth, the change of purpose is always from evil to good. Sixth, they always

express internal change. Seventh, they require change in the outward expressions of life as a necessary consequent: but such outward change is not expressed in the term itself. Eighth, they are both specific and generic, the fullest content being found in the generic use, which expresses that radical change in the primary choice by which the whole soul is turned away from evil to good. Ninth, *μετανοέω* is distinguished from *μεταμέλομαι* which denotes regret. Or if the meaning of change of purpose is accepted for *μεταμέλομαι* in the exceptional cases mentioned, such change refers to specific and not to generic choice.